

1.12.1905

251pneu56

Scale How,
Ambleside.

This is a time of great readings of books
for everybody and especially for those who teach.
Let them think themselves of ~~more~~ importance; we
are sufficient enough, however known; it is
not we who are important but the book, that is
among others brings a ~~realization~~ ^{revelation} of spiritual
values, has opened eyes to the common
other national treasures held in every
classroom. "What of the precious future of
France?" was a question put lately by a
writer in the "Times Literary Supplement" who
written reply was in the form of a discussion
of the books read by French children of the
educated classes. Yes, too, regarding whether
+ ask, What of the future of England? And ^{each}
of us asks, sometimes hardly a conscientiously enough;
~~What is it except to do,~~
~~which they have done,~~

But notwithstanding the overwhelming character
of nation. The outlook is hopeful inspiring;
more than life or death, more a gathering
from a ~~dark~~ ^{dark} & the memory of one in
worse of us, and

is p2p news

did matter who a man was more purely for
righteousness' sake; "But, is any other
right?" ~~but one~~ ^{At one} or in deep waters. We may
not have the courage to say unto David & Goliath,
"Yea, Come at us thy strength,"
but as many ~~say~~ ^{say} Balak the Peacock of Peccatum
announced, "I came not to send peace, but
a sword; and so it has been; a sword, sparing
no material, has ~~come~~ ^{come} ~~no way~~ every abomination
of the Kingdom of God." "Yes, I know, surely
you are murderers & brigands, but killing people's
different? say the young interlocutor, & we
are forced ~~out~~ ^{out} we are good with the awful
Antichristian. Courage, heaps of the slain
six foot high, & Christianity! we must have
the courage of our convictions to bottom this
ognomonic of thought & we shall come out
^{in my self} with the triumphant certainty that flesh
does not matter, & it is the spirit that liveth,
& all that Roman were they ~~that~~ ^{that} we know
counts & dignified, looking ^{ever} ~~at~~ ^{at} they had
been living on a lower level than they
might have kept, why perhaps this
last splendid set of saying all for love
and pity & pass play, instead of being

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a wonderful kiss;

Loper, we can at any rate prop our way
but if we have succeeded in getting into
the confidence of our young person(s) of an
age from eight upwards (we shall bombard)
with a further string of questions. For
children of any age are very much aware
that they are standing at the source of great
issues, & they want to know lastly, not
what I think, perhaps we are not allowed
to tell them that, but what principles shall
guide their thoughts. We shall probably
be asked next - "Then are the Allies
policy well nigh about the war, & the other
fellows all wrong?"

Again we make one feeble attempt to
justify the ways of God to man: we may
say that history whether in or out of the Bible
shows that God occasionally uses
peoples as instruments of each other's
 chastisement; that whom he loveth he
 chasteneth, & the nation which has been given
 over to cowardly indecision in the pursuit
 of material prosperity e.g., after it has been

✓ Thoreau is apt to say, "I will and I go to my Father, I will seek the things that belong to the mind, & the heart, the spirit, not the mere creature comforts of the flesh." Russia itself is a case in point; a hundred years ago, conducted by the Napoleonic wars, she was sunk in a slough of despond, but her teachers were not ~~hit~~^{got over} by voices of history, poetry, philosophy, ethics, etc., she was ~~drawn~~^{drawn} to a new simpler life, entered upon that age of Kultur, ~~was~~ ^{and} ~~entered~~ ^{entered} upon whom from an old plodder herself like the unpoisoned descendant of a peasant.

"But, Gray, don't we go in just as much or ~~other~~^{as} getting in & doing ourselves well as any other fellows did?" Ay, indeed, because of our sin & copper; if we, who didn't provoke the war but went into it unwillingly from motives of party & fond gain, may regard the war as an act of God, we shall understand that because we have behaved in the manner in

7

also suffer in like manner, even though our call to arms is a promotion, & we must ~~sacrifice it~~ ^{not} or ~~lose~~ ^{it} in the lessons of the war & come out of it, seeking the higher things of the intellectual & spiritual life rather than the material ~~advances~~ ^{advances} which we have been calling "progress". We are rather like a school prefect who has been implicated in a ^{scandal}, his business is to castigate but he also is castigated. ~~We should do well to remember our present situation & know where we stand.~~ The war has awakened the soul of the nation & given to most of us high ideals, but peace also has its ideals & vocations & we must be on the look out for ~~the living~~ ^{for whom my man has died} people ~~who have been redeemed~~ by the love of their fellows. We shall probably find that commercial greed clouds our national honor, & that we offend by an arrogance which is intolerable to other people; this knowes but after this experience our short comings may instill us in that humility which is the proper ^{Christian} manner of the Christian religion,

a humility which is not relative but absolute, which leads a man not to think mean things of himself. ^{as common with us} It is not to think of himself at all because there is so much that is more interesting to think about. And it is, his humility is synonymous with simplicity. ~~and gives no offence in anything~~

"All the same," says he, "we may want alicking for something, but we are not conformed over like that, yet they think they're all right!" Her own persistent going forward brings ^{an} difficult problem before us, but even the ^{itself} her world is worth while if it ~~leads us~~ ^{leads us indeed} as a method to face that problem. We acknowledge our weakness in our actions, even in our speech but we believe ^{we are all free to think what} we choose; whereas, like turns upon our power of determining & accepting or rejecting the opportunity in them ^{from} which our thoughts ^{arise}. "Let that go ^{only} not into completeness." It has been said, this law of ~~learning~~ ^{amongst all classes} that have been presented to us, obtain not only in morals & science, but

15 p.m. 1866

to be

for crime, whether the felonies cover who
shoots his rival or the master that makes
oppression war.

As many and little instruments we have
because we choose because other people
have adopted them. Neither many nor foolish
are they; we know how the prophets of old
condemned the sinners who did not think
as right in their own eyes. This power,
is the claim of the moral anarchist, to
~~does not much to think about it~~ Privately one goes to do what is right
in his own eyes because the ordered
action of our vaunted 'reason' is to
justify any motion, right or wrong,
which we choose to accept, and ^{all} action
which is the outcome of that motion. Every German
can prove that he does well to be angry with
England, that he has as much ^{title} right to our
belongings as we have; his arguments are so
logical that we ~~as half inclined~~ agree with
him until we recollect that logical proof is
not moral justification, & that ^{on former ground} he
knows by saying to himself 'Then shall not evil
prevail' the promised. All the talk above is
right to a place in the sum a maxim to
elevate the world, a maxim to

spell please,

a bubble that is pricked. At the touch of his Marie's spear, perhaps the tremor in ^{your brain} of creation for safety may help us to see that the end of education is a power to form a right judgment in all things. But that comes in to do with us; but so a regulated will instructed by ^{the} human conscience must determine the actions we receive, because, one let a nation in and it behaves in its own way & thinks about its proper results; & because, again, we always have a moment of leisure in which to decide on the claims of a new nation before we let it in, but one established in the seat of our understanding very few of us are able to reject an idea even if we come to doubt its validity.

We shall ^{as} no doubt be tormented with further perplexities ~~knotty~~ points, but the consideration of this ^{for} may give us a sort of objective ^{on} educational work, we shall realise more ^{now} in the best much is wanted in a person, a well

25 Apr 1956

12

as he. The proper study of mankind
is man, but very neophyte wants ~~to~~^{some}
definite information about the behavior
of his own powers. That there is no short
road to a right judgment, school of life
must afford ~~repose~~^{a good deal of} to will reading,
which should ~~result~~^{help you} in first thinking.

P Perhaps I may be allowed to enlarge
on these two points in further letters,
but meanwhile let me say a word just
now on two more stirring ways of dealing
with the situation. We are all desirous &
help & find a little environs of persons
who find the right thing to do.

25p13pmensb

for children

of telling the history of the war in "gallant Deeds" has chance on an especially right thing to do. Why we should have produced a breed of heroes, whose "gallant deeds" are unsurpassed if not unequalled in the whole of our present annals, is not a negligible fact. Children should have their fill of the glory & beauty of it; all, trust them to point the moral, and boys (& girls too) will realize that it is a great thing to be living in great times, that it would be indeed a shameful thing to be either ignorant or unworthy for any heroic part that may come their way. But all this impalpable ~~golden~~ ^{golden} ~~aching~~ of patriotism & heroism comes incidentally; we are made so; & when we fail it is because in our school days ^{or after} we have been taught to ~~have done~~ ^{amiss} ~~to~~ other jobs. We need not fail to implant young people with notions of the greatness of England; our business will be rather to replace high patriotic talk with clear concepts of duty & the spirit of service.

I have ventured, as perhaps the day is among us acting mothers, to suggest a few of the principles which should perhaps guide us at this critical

i5pl4pneus6

time; other teachers will no doubt ample
and correct. ^{As} my apology is so faint
of Wordsworth's happy lines;—
meffer

I am, for
Yours truly
Charlotte Brontë

Anthony

16/1915/56

Women must weep

by Charlotte M. Mason

Never were we more aware of the "tears in Nurem"
than during these days of the war. Our sorrow is
not always or necessarily selfish; More than who,
interned in Germany in September last year, saw
train load after train load (every half hour) of
splendid young Germans, hurrying to the front to
be hurled as a battering-ram against invincible
fortresses felt the rigors of it almost as much as if
these had been our own men going to the front in
our own cause. We seldom see the grave faces
of a group in Khaki without being aware of the
opening of a sombre vista, & if one of the
men be disabled - ?

Perhaps no one has escaped the writing
of those notes of condolence, how tragic because we cannot
say what we feel words are futile. We are indeed
under a heavy cloud; more people have "someone at
the front"; yet those who very near & dear are

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Opposite

are always exposed to the fear of sudden death
so about cheerfulness of countenance &
ready with help. That we may sleepfully
return now to a life which this world still
leaves us to do, would seem to have become
our material supplication; As men
in the trenches are of good cheer, cockney
wit & country humor play freely on
Ring's "Gigglepot." We do not, although a
abroad require to stimulate our courage
^{and then} or fortify our good-humor with sentimental doctes
of H.A.B. We wonder indeed what
keeps us going in despite of such
appalling calamities; Is it that other countries
Belgium, Serbia, France are more distressed
than we? Hardly, because we do not
make comparisons before we arrive at
our mood; & also because the same high
cheer prevails in all ^{most} the peaceful countries.
~~desolately~~ It would appear that
that there is a sort of resilience in human
nature which allows one to sleep & sleep.

to do or die with a single mind.

Wives must weep it is true; but
now an alleviation; it is not a comfort
to know that many mothers, sisters,
wives, or in this case; but perhaps
~~it does less~~ the poignancy of sorrow
is a little relieved by the insistent
outpouring of sympathy from others;
it is good, too, to know that God is
dealing with the world; our aggressive
individuality is in abeyance, and
believe that on our fight or fall ~~under~~
~~the leadership of~~ ^{the} ~~comes~~ ^{comes} ~~led by~~ the Captain of our salvation.

We dare not picture to ourselves the
horrors of the war & perhaps we need not
do so; there are two ^{further} chief alleviations for our
distress, a lesser or a greater; the almost
miraculous perfection to which safety
has been brought within the last few
decades.

This is a comfortable reflection to those who
know that their dearest may be at any moment
exposed to painful injury ~~or death~~, in
a lesser alleviation, the greater is,

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5

There is no profound allusion which I have
not yet touched upon, but to say a few pass,
& ignorant words about which is the object of
this paper. Speak of the Child, supports the
expressed consolation afforded by prayer,
when low in trouble, we will call upon God
I know my heart is vexed within me &
I'll complain to no man of every one, I
have no man thing to say about the merciful
application to "the God who heareth prayer and
riseth up day and night in strange scenes of
grief. Those who have given pledges to their
Country & friends those who have nothing to give
but their prayers, perhaps it is that their
prayers fall again upon the land in that
strange peace of God which is able to keep
our hearts even in seasons of war & conflict.
But we are sometimes a little
bewildered with the feeling that we know
not what to pray for as we ought; Not
perhaps we are ungrateful or forgetful so
much for our own, or insincere or offer of

Supplications go others when all ours have gone
 Only to get those who belong to us. Then again,
 Is it right to pray for victory? Is it right to
 pray for the dead? Yet over our closet work
 closed doors (but closet we keep us in
 heart) is ~~comme~~^{Secluded} given perplexity & distress.

I venture to think the Lord's Prayer
 reveals its sovereign writer in times of
 perplexity & distress, as now it has ~~occurred~~^{occurred}.
 Is ~~it~~^{it} really best to say
 There is no question as to whether our approach to
 God is rightly ordered, or whether we pray
 for those things we ought to pray for; the Lord
 tells us we are doing the appointed thing gives
 us a right of entry ^{to the Divine audience chamber} as a ^{very} thoughtful
 wonderfully & surprisingly a Prayer order
 one deserves, gives us a sense of
 proportion, teaches us to put the first
 things foremost in a way we should
 think insincere if the order of the
 petitions were our own, but which is the
^{one} ~~any~~ means of allaying ^{the} restlessness
 worrying us as of something we desire.

1609 p.m. 8th J

to expand in the word of Jesus's first command,
of "love where change within us one short hour
Spent in Thy presence can prevail to nape".

Long ago Theodore de Bussiere Maurice pointed out that the first word of the Prayer
is the most difficult - the most ~~essential~~
one in our pray "Our" comprehensively
+ with "faith, affection & all, we are
wasted into the heavenly courts when pray
among mortal species, ~~that~~ or mortal
men to an answer to our prayer travels away
us from the moment the words are
conceived in our hearts.

If the comprehensiveness of "ours" gives
less to hearts distress + overburdened
by all the woes of all the world and even
we say of the import of trust + tenderness,
of treasured confidence, of a child's
right + a child's assurance that
comes with the invocation "Father"? comforted
+ enlarged by the thoughts of universal
but the other a universal Fatherhood, we are

able to escape from the bonds of sin
Sly that circumscribes us & so feeds them
as bring & distract children, our just
concern is for the Prodigy that belongs to our
Father's honor, for indeed His glory
includes our happiness; our next
concern is for the well-being of a brotherhood
for that includes our own & that of all
whom we love. Having prayed these words
only our souls are in quiet resting places
& we are at leisure to spread abroad
our affection & to send ^{aspirations,} ~~desires~~ ^{therein as} Heavenward.

Probably the praying of the Lord's Prayer
should be a leisurely office to which we
should give our first waking hours; it can
hardly be accomplished too less, & it is
only as in manifold our desires at length
in our 'closet' that we are able to lay
them up in a compact treasury of ^{why we repeat - the same words} ~~the same words~~
the Church Services;

"Our Father" we pray, ^{*c} regard, we beseech Thee,
with thy fervent tenderness & loving kindness

abruptus 11

our men, our soldiers & sailors, - and
we let our imagination plane for a
moment over trench, & ^{field} camp & hospital,
Sea island, east & west: on those in command,
especially —^{the} on the men of
our allies, especially —^{to} on the enemy (?)
or doctors nurses & Chaplains serving
with the forces, & on the families &
friends of our men: & on the working
men at home: & on the King & his council
& on those of our Allies, & on our own
families & households, especially —ⁱⁿ
our great fellow workers! & on all
who are suffering & sorrowing, especially —ⁱⁿ
also on with us have taken into the range
of our prayers all who immediately concern
us at the present time, remembering
that it is for all of those that we are
about to pray the Lord's Prayer, that
each separate petition begins with 'Our'

Father!

"Hast not we sinned?" "Grant not we (all) may in heart & mind not higher ascend
+ with this contumeliously dwell?"

And now we come to the first petition, +
that implies that we have thought, & has
shoaled ourselves into weakness; for
that is our natural first cry! Is it not for
relief or health, protection or prosperity,
or whatever we or ours are most urgently
in need of? The loving & dutiful child
asks for the Phillips to long for, it is
true, but his first thoughts are
outpourings of love; & he with his father
is his joy, no matter what he has
or does or having. So we, as loving
children, pray, "Hallowed be Thy Name,"
the child's cry of, "Dearest, my God, to Thee,"
"Dearest may love Thee with all on heart,
with all our soul, with all on mind, with

all our liberty & yet we may worship
Thee & call upon Thee, & honor Thee,
holy Name & Thy word, & serve Thy truth &c.
That God may be in all our thoughts,
that our hearts & bodies may be sanctified
& that we may be temples of the Holy Ghost.

Then we pray "Thy ~~kingdom~~ come"
as an expression of an uplift of heart,
because we know by many signs that
this is a time marked by the coming
of the Kingdom; everyone is better
than he used to be, more generous &
merciful; people do not think of
themselves but of a great cause &
of greater needs than theirs. "The
men want God" is true of us at home
as well as of the men at the point.
We sincerely want to be ^{more} ~~bad~~ men
in the services enjoys the "go & do forth;
come's t' come; Do this, sh. doeth it"
which comes to us under authority. We are

all proud of obedience spring with good
heart, 'O Lord, our Governor, how excellent is
Thy name in all the earth! Thy kingdom
come, O God, Thy reign, Christ reign!'
Let us hear the shout of a King ~~in our~~
mild, Scampel us to common: Raise up Thy
power now among us with great
mighty succour us, Then, who maketh
wars to cease & at ~~sing~~ ^{wonderful} amongst the
kings of the earth, who dost repair the
spirit of power & people, show Thy
might upon the kings & peoples engaged
in this war & turn their hearts towards
righteous peace. O Lord God of hosts, go
forth with our hosts; remember, O Lord,
that they who give their lives for their
friends, in the cause of the helpless,
& if it be Thy will, give the allies a great
victory in the cause of peace; but victory
or defeat bring our enemy Dougblintz
subject to the obedience of Christ.
"My will be done!" we remember that My will of
God is always good will, not His will is our

1601 Sprague 11,

Sanctiprester, that our wills are ours to
make them thine? and we believe that if we
could only know God's will we should do it;
however, we see how, what seems to us an angel
misconception of God's will has brought
desolation smiting upon the world; partly,
we the mighty stiff-necked & rebellious
blind to the will of God, so we pray—
"My will, O God, be done! Thy will is expressed
in thy law of love, Lord, have mercy upon
us & make our hearts to keep thy
law! Lord, have mercy upon us &
write thy law in our hearts to
reverence thee! Make us willing &
obedient & able to obey, our delight
is to do thy will, because we are so dull
& ignorant, grant that we may both
perceive & know those things which we
ought to do & also may have grace &
power especially to perform thy commands.
Lord, I would be patient & the suffering
& the sorrowing & enable them, too, to embrace
thy will no less, at say with Christ "I am content to die;
true, this law is in their my heart."

to recall Dr. Peter Peltens, which appears to affect us more deeply, with quiet mind. We are no longer in a state of restless uneasiness about our own affairs or those of our nearest & dearest. We perceive that 'our daily bread' includes whatever we need to satisfy soul & body, mind & heart. But while we think the matter over, certain sacred & familiar words come to our recollection, & we pray,-

"Give us this day our daily bread;"
There is only one bread that can nourish & sustain us. Then, less said, soon the bread of life; give us, all of us, one portion of his bread today; sends us not away empty ~~because~~ lest we faint by the way; Then did we come. Not we might have life, & that we might have it more abundantly; feed us with your convenient food for us. Feed our hearts with the Bread of Life that

we may lose These & lose one another,
nourish our minds that we may
understand, & spirit ^{Divinely} ~~soul~~; nourish
our souls that we may know ~~that~~ we
are made for These & have no rest until
we find them; grant us the bread of
our bodily life, especially — and grant
to each of us the things that we need
most, especially —

While we pray that our Father would
give us more things that we need & desire,
A sense of undeservingsness comes upon
us; we know that we must be not
only chastened, but forgiven; that all
the bounty of our Father cannot avail
us while we are tied & bound ^{by} the
chains of our sins; & we remember his
Savoir, & pray,

"Forgive us our trespasses, as we have sinned
against Thee & thyself and indeed,

16918 Pno. 17.

No remembrance of our sins or previous
unto us, the burden of them is intolerable.
Send Thy Holy Spirit to convince us of sin,
because we forget & do not realize, create
in us a clean heart, O God, & renew a
right spirit within us; forgive us
our trespasses as we forgive them that
trespass against us; for how can we
exact our little debts when Thou dost
~~doest~~ give us ~~new~~ indebtedness
~~and always our trespasses against us~~.
Give us such love that we cannot bear
to offend Thee, and it love for one
another that we cannot choose but
forgive those who injure or annoy us.

One mitigation remains; having
the freedom of the City of God, seeking
the will of God, sustained by the Bread
of life, relieved from the bonds of sin
this ~~but~~ ^{is} the most easily ~~done~~ ^{done} on
~~remains~~ ^{remains} still; will it last? perchance
or will the old temptations assail us.
What a great and awful对决 between love

16/19 Dec 56 18

Our Father? Do we pray,
"Lead us not into temptation but
deliver us from evil; Save us ^{all} from all
the evil thoughts which ~~may~~ assault
Thine the soul; save us from thoughts of
greed & covetousness, from envy hatred & malice
of jealousies & suspicious, from sudden
anger, hatred & cruelty, from all thoughts
of lust & uncleanness, from vndeclin
ing & murderous thoughts ever of the
enemy. Let no occasion lead thou
mer to the field or us at home to
forget the spell onto sin. Give
us a child's trust in his Father's care,
& deliver us all from the evils &
calamities which we most fear &
especially save us from disabling sickness.

We ask all with the confidence of
children. ^{He} is a wise & strong Father, now
know ^{the} Kingdom is the kingdom, the power

more & more; go ever & ever Amer. 10

Should we thus labor in prayer down
our quiet working hour, & should a day
of sweet serenity follow, perhaps we
must be on our guard not to think
that our personal happiness is the only
answer to our prayer; according to
our faith will it be done unto us,
we must believe that our public
prayers will add appreciably to the
imperies of the overcomer of the Kingdom
of God. On the other hand, should
our heart condemn us because our prayer
has been cold & slipless, God is greater
than our heart & knoweth all things
+ may discern that in our unworthy
prayer which calls down the goodness
we desire.

I have ventured to sketch out an ampli-
fication of the Lord's Prayer which may
prove suggestive enough of course.

Appendix

sentiments of the several petitions
will be formulated according to the wishes
of the person who prays. I do not suggest
this particular effort in lieu of
any prayers that many now know us,
There are time subjects for prayer &
^{public} supplication as well as the deeper
communion of the heart which may
not be misplaced. But this ^{is} an
additional effort to which I should
like to invite the Members of the N.P.W.
in order that we may help & comfort
in the world-movement hereinafter;
& also as offering our own & the
greatest alleviation to the anxious &
to sorrowful. Women must weep, we
know, but praying less the place of weeping
& prayer brings peace.